THE

NEW JERUSALEM MAGAZINE.

VOL. IV.—NEW SERIES.—No. 1.

APRIL, 1880.

THY WILL BE DONE.

THESE words express the essence of all religion; and, in some form or other, they are the prayer of all who believe in God, and pray to Him, whether heathen or Christian. Probably no words are more often repeated. And this is right. But it may be doubted whether there is not something which is not quite right in the spirit in which they are often spoken, or in the thought and feelings they express.

Generally, to say no more, they are spoken only in a spirit of resignation. They are always used at funerals. When calamities of any kind threaten or overtake us, and we seek to strengthen by expression our conviction that all things are governed by our Father, and to find comfort and consolation in entire submission to Him, we say all this in the words, "Thy will be done." And all this should be felt, and should be expressed by these words. But not this alone. It is not the Lord's will that we should suffer. It is His will that we should be happy: and this is the end of all His providence. When we are unhappy, it is against His will. We do not suffer by His will, but by His permission. Because He governs all things, we could not suffer but by His permission. Because He is love, and only love, there could not be this permission, and therefore we could not suffer, were it not that the wisdom, which is one with His love, sees that we may become happier through this

suffering than we could be without it. This suffering is therefore permitted because it may promote the one end which His love, or His Divine will, has in constant view. In this sense, therefore, and only in this sense, we may be said to suffer by His will.

But a state of mind can hardly fail to grow up if we habitually refer all misfortune and calamity to His will, and forget His will when we are prosperous and comfortable, which cannot be a healthy one. The habit grows upon us of associating with His will suffering and sorrow. While things are well with us, and life goes on easily, we live, and think, and feel, as if these things were a matter of course. And then when clouds gather, and affliction befalls us, we try to find comfort in the thought that *this* is His will, and therefore, we must submit. Perhaps we can go so far in the way of truth, as to believe that He would not exert His will in this way were it not for our good, and we try to submit not merely to a sovereign Lord, but to a loving Father. This is right. But it is not right for us to get into the habit — perhaps the unconscious habit — of regarding this Father as loving us and caring for us, only when it is necessary that He should subject us to His parental discipline; and as seeking our good only through our unhappiness. So far as it is possible, not only in the night but in the day, we should say, "Thy will be done." Doubtless, His love sometimes veils itself in clouds, and speaks in tempest tones, and wakens a slumbering heart as with lightning. But it never does this except that it may clothe itself in sunshine and bid everything rejoice.

In the Lord's prayer, the words "Thy will be done," are, as it were, completed or carried out. There it is, "Thy will be done as in heaven, so also upon earth." And how is His will done in heaven? Certainly not in gloom and darkness, fear, and sorrow. None of these things are in heaven, for the plain reason that there His will is perfectly done. And he would have it done in the same way on earth; that here, too, the peace and joy might reign which

always reign in heaven and constitute heaven. And when an angel prays "Thy will be done," he knows that he is praying for all the happiness omnipotent love can give, and all that he himself can receive and enjoy; and, therefore, this is his constant prayer.

When we pray "Thy will be done," in our hours of sorrow, let not a particle of the resignation which we can reach be lost. Let not the thought be dimmed, that we should not suffer did not He who cannot mistake deem it well for us. But let us pray this prayer in joy as well as in sorrow. When we pray it in sorrow, let it be a prayer that He would help us to become what He would have us be, and permit us to suffer that we may be; and let us remember that His will cannot be done as He would have it done, unless we work with Him. When we pray it in joy, let it be an acknowledgment that all joy is from Him, and a prayer that His will may be done in making our joy more full, more pure, and more perfect.

Probably one reason why the prayer "Thy will be done," is so generally associated with seasons of suffering is, that at such times the thoughts are turned away from merely earthly interests, and a belief in God awakes. This belief is that He governs all things, and therefore His will is always done, and when it smites us, there is nothing left for us but resignation. This, however, is a mistake. Most true it is that He is omnipotent. But it is not His will that we should sin, and His will is never done when we sin. He has set a limit to His own omnipotence; or, rather, His own nature sets limits to the action of His omnipotence. There are things which it is certain that He cannot be or do. He cannot hate; He cannot mistake; He cannot forget. He cannot be anything but perfect love. He cannot do or permit anything but that which perfect love desires and perfect wisdom sees to be the best way of accomplishing what perfect love desires. These are limitations to His omnipotence, which spring from the depths of His own nature.

How this infinite love works, in what is darkness to us, we cannot now fully understand. From the immaturity, feebleness, and imperfection of our sin-dimmed intellect arise the clouds and darkness which surround Him, "who covereth Himself with light as with a garment," and from them come our doubts and difficulties. But He has given us light enough to be sure that His providence is the action of perfect love guided by perfect wisdom. And we may, therefore, be sure that His perfect wisdom sees that man could not possibly attain a state in which he could receive the highest happiness which an Omnipotent and All-loving Father could give him, without entire spiritual or internal freedom, and a large share of natural or external freedom. He sees that without this freedom man could not be man, nor could any created being become all that man can become by the rightful use of this freedom. Therefore He gives to him this freedom, and constantly preserves it. And, therefore, while it is the will of God that man should not sin, man, if he chooses to, may sin; and, while it is the will of God that man should be happy, and should not suffer, He permits suffering to be the constant consequence of sin, because He sees that in it He may find an instrument for the suppression of that sin, and the removal of a disposition to sin.

While all suffering is the consequence and effect of sin, it is not always the sin of the sufferer himself which causes the suffering. For the whole nature of every man is inherited from all his ancestry. Every man, therefore, has in himself a tendency or disposition to all the sins which any of his ancestors made a part of his nature, by a wilful and confirmed practice of it. If all this tendency came into activity in any man, he would be crushed beneath the burden. The Divine mercy provides two things. One is, that man does not suffer here, or hereafter, from those tendencies to sin which do not come forth in him into activity. The other is that his spiritual enemies are not permitted to actuate and bring forth any of those propensities to sin,

excepting those which the man may be strengthened to resist and overcome in his own freedom. The Lord cannot do alone for man, that which He has given man the power and obligation to do for himself. Therefore the will of God can not be done unless man in his freedom co-operates with God and does his share of the work.

Most true is it that every particle of power to think truth, to do good, or to resist evil in any way was the Lord's alone; and that it came to man from Him. But it is also true that it came to man as a Divine gift, and by that Divine gift is man's. Therefore, when man in his freedom, exercises this power wrongfully, and so far as he does this, the will of God is not done.

No prayer is a true prayer, or has the effect of a prayer, unless it expresses a sincere desire and an actual effort to do what we can to bring that prayer into effect. The prayer, "Thy will be done," should then express the desire and the effort to resist and remove all that obstructs His will, and to exert, as best we may, whatever power He gives us for that purpose. As all calamity comes from sin and comes because it is the Lord's will to lift us from the pit of our naturalness, and take from us all disposition to sin against him, that prayer should express and strengthen the desire, purpose and effort to co-operate with Him, and permit His will to become our will.

THE PHILOSOPHY OF THE NEW CHURCH AND RECENT SCIENCE.

IX. — DEGREES OF LIFE: PRELIMINARY PAPER.

THE present paper is preliminary to some which are to follow on the Degrees of Life: for there are certain important principles which lie at the threshold of any inquiry into that one of the main divisions of the system of philosophy before us; and we, therefore, start with an examination into those principles, their source, descent, and manifestation.

In presenting an outline of the philosophy of the New Church we should not be deterred from bringing forward important truths in the fear that they may be rejected as incredible. Faithfulness in the performance of our part, and justice to the author, whose great work we are trying to simplify and explain, alike require that these truths should be plainly and fairly set forth. Otherwise, the whole system — presented here in but a meagre and imperfect outline at best — would lack something of that clearness which comes of the added light of each new truth, and that coherency which is best seen when truths are set in place. We begin, then, the examination of those principles to which we have referred, — principles whose announcement by Swedenborg are among the most startling of all his wonderful disclosures.

The manifold forms of substance and their inhering life in both worlds, — the spiritual and the natural, — proximately proceed from the spiritual sun. That life, flowing in plenary and unceasing streams throughout the whole created universe, gives itself to man, animal, vegetable, and mineral, each in its own degree, and according to the measure of its wants.

Though unceasing, it is subject to alternations and periodical impulses, like the pulsation of the heart and respiration of the lungs in a human being; but any conception of the

nature of these impulses at their source and of the magnitude of their effect throughout the universe are entirely beyond the grasp of the human intellect. Nevertheless, we may be able to trace in nature some of their general effects in the alternations of greater and less intensity in known forces, which, with the light of this great truth thrown upon them, will enable us to faintly see the Cosmos as one great organic whole, actuated by various degrees of life in all its parts, and possessing a human form and human functions. To confirm these views we will here quote from Swedenborg: —

"The universe, as to its contents from the inmost to the outmost, *is organic;* and the Lord alone is life, and thus the universe is filled by the Lord." . . . . "Throughout the universe *use can never be separated from organic substance;* there results hence a reason for the *use of ultimates in nature. Use separate from organic substance is not given in the created universe.*" — S. D. nos. 3576, 7.

An organic universe is a universe of interior organization so determined and qualified throughout, that all its parts and all its forces are in entire and perfect correlation from inmosts to outmosts, from centre to circumference.

The bud shoots forth from the stalk, unfolds itself, and reveals in the flower lines and tints of beauty, and the flower breathes out its riches of fragrance, only by the concurrent action of spiritual and natural agencies, the bounds of whose forces are perfectly adjusted that they may work harmoniously together. The materials called in by their action, combine in quantities definite and invariable.* Human skill, with the finest instruments, could not weigh them out so well. The mite of silica which is called into the structure to give it firmness, and the bit of iron, alumina, potash, or sulphur, each enters into the plant only in those fixed measures which are necessary for the use they are intended to serve.

There are inherent forces in these matters of the earth

*Liebig's Agricultural Chemistry, pp. 10, 36.

which would resist a call in excess of the want, for each only enters into the plant attended with one or more elements in fixed proportions,* which cannot be increased or diminished; and the law of organization, as previously explained, teaches us that there is a reciprocal force in the plant which rejects a superfluous supply. Such a co-ordination is one of the evidences that even the last or lowest things in nature are an organic integrant of the one organic whole, — the universe.

A beautiful illustration of the equilibration of forces is afforded in the growth and habit of the little plant called the snow-drop. This plant requires that, at a certain stage of its growth, the stalk should bend and the flower should bow its head, that it may be fecundated. Now the amount of rigidity in the stalk must be so limited that the force of gravitation may bend the stalk and flower down at just the proper period in the life of the plant; but the health of the plant requires that the flower should lift its head again; so the tiny fibres are strengthened, and the flexible stalk again takes the erect and healthful position; the seeds ripen and become fruitful of their kind. Says Lieut. Maury, from whom I have taken these particulars, —

"When the little snow-drop was created, the whole mass of the earth, from pole to pole, and from circumference to centre, must have been taken into account and weighed, in order that the proper degree of strength might be given to its tiny fibres. If the mass of the earth had weighed greater or less, the force of gravity would have been different; in that case, the strength of the fibre of the snow-drop, as it is, would have been too much, or too little; the plant could not bow or raise its head at the right time, fecundation could not take place, and its family would have become extinct with the first individual that was planted." †

If the universe is one organic whole, so also must be its parts. The earth itself, then, may be called organic. The spiritual sun is the source of all things in the natural world,

* Johnson's Agricultural Chemistry, in Enc. Brit., Eighth Edition, pp. 374–5.
† Physical Geography of the Sea, pp. 101, 102.

and "all things which proceed from [that sun] . . . have some resemblance to man" (T. C. R. n. 66); that is, they are in the human form; using the word form in its proper sense. The earth, then, on which we live is in the human form. If the form be human, the functions are human. "For," says Swedenborg, "whether we say function, or organic form, by which and from which the function exists, it is the same thing." (A. C., n. 4223.) The human form could no more exist without human functions, than could substance exist without properties. "The universal church in the earth," says Swedenborg, "is in the sight of the Lord as one man . . but the church where the Word is, and where by it the Lord is known, is as the heart and as the lungs in that man. That all the *viscera and members* of the whole body derive life from the heart and lungs *by various derivations*, is known; so, likewise, those of the human race who are out of the church where the Word is, live and constitute the members of that man." (H. H. n. 308.) This can mean no less than that all the functions of the human body exist in that human form in which is the universal church. As also "the ultimates in the world tend to the human form" (Doc. Lord, n. 32), that form must likewise, in its own degree, have its human functions. But those human functions in that degree, — in that lower field of operation, — have become the *forces of nature*. An obvious inference is, that there are as many of those forces in nature, discovered and undiscovered, as there are functional forces in the human system. In the words of Humboldt, there may be "forces whose silent operation in elementary nature, and in the delicate cells of organic tissues, still escape our senses, which will when recognized, employed, and awakened to higher activity at some future time, enter within the sphere of the endless chain of means which enable man to subject to his control separate domains of nature, and to approximate to a more animated recognition of the universe as a whole." *

* Cosmos, Vol. II., p. 356.

As then the natural world, considered as one great organic whole, is in the human form, and is possessed of forces whose higher manifestations are the vital forces of the human body; these forces in nature might be expected to exhibit in some way their characteristic phenomena. Notably so would this be in the two governing vital motions whose sphere of activity is conterminate with the entire human system, — the motion of the heart and of the lungs. And equally true is it that the spiritual sun, the source of all forces, and the universal heaven, into which these forces proximately flow, must throb and respire with these two movements with which the influx of life is propelled in unceasing currents throughout the universe. Swedenborg's statements, which we bring forward in support of this point, are among the most astounding of all his wonderful disclosures. He says, —

"The universal angelic heaven, in its complex, resembles one man, and, before the Lord, appears as one man; wherefore its heart constitutes one kingdom, and its lungs another. There is a cardiac and pulmonic motion in common in the whole heaven, and thence, in particular, in each angel. . . . *In the sun*, where the Lord is, and which is from the Lord, *there are those two motions*, and hence *they are in the angelic heaven, and in the universe*." — D. L. W. n. 381.

We must carefully note that we are here told that these two motions are not only in the spiritual sun, and in the angelic heavens, but also that they are in the universe. We know that this influx of life from the spiritual sun "in an instant pervades the universe"; "it passes not only to animals, but even beyond, to vegetables and minerals; it passes even to the earth itself." (C. L. n. 397.) If now this influx of life is caused to pervade the universe by these pulmonic and cardiac impulses at the start, it must be, in some way or manner, characterized by the same mode of play throughout its entire course. And Swedenborg, in another place, tells us, — perhaps more distinctly than in the foregoing passage, — that, in the heavens, —

"The pulse of the heavenly flows into the pulse of the spiritual, and thus goes forth and *passes into nature.*" — A. C. n. 3886.

The life which is transmitted by these wonderful impulses is the common beginning of all forms of vital and physical force. Into these forms of force those impulses would be derived; and however modified by descent, they would, unless a counteracting force should destroy them, be at least characterized by a periodic rise and fall in intensity in something like equal times. We quote here two passages from Swedenborg, in point: —

"The cardiac and pulmonic exist and persist, because the universal angelic heaven, in general and in particular, is in them; and the universal angelic heaven is in them, because the Lord *from the sun . . infuses them. That sun operates these two motions from the Lord.* And, as all things of heaven and the world depend on the Lord by that sun, in such connection, by virtue of their form, that they are a connected work from first to last, and as the life of love and wisdom is from him, and *all the powers of the universe are from life*, it is evident that they have no other source." — D. L. W. n. 392.

"The cardiac pulse and the pulmonary respiration, which exist in the heavens, pass off into a something continuous, and thus into an effort, which is of such a nature as to excite those motions *variously according to the state of every subject.*" — A. C. n. 3885.

In Swedenborg's own case, he tells us that he observed "the general respiration of heaven, and what its nature was; it was interior, *easy*, *spontaneous*, and corresponding to my respiration as three to one." — A. C. n. 3885.

That influx then, though passing along its heavenly channels almost unimpeded, was so resisted by the grosser forms of the natural body that the accumulated force of the three impulses was necessary to effect one natural respiration. As then the times of respiration were to those of pulsation as they are here found to be in the natural body (A. C. n. 3884), it is plain that the gathered force of three heavenly pulsations was also required to effect one single throb of the

human heart. Hence we may see, that "all and each of the creatures of the earth" have their pulsations and respirations at "dissimilar moments," because "these motions are variously excited according to the state of the subject."—A. C. n. 3885.

If there be in the forces of crass matter, as it were pulsations and respirations, or periodic alternations of intensity, we may then be sure that the ratio of frequency would be greatly widened between them and the heavenly pulsations and respirations from which they are derived, as compared with the ratio already given between those movements in angelic and in human bodies.

Oersted believed that the whole material world was tremulous with vibrations. "Among those vibrations which occur in our own bodies," he says, "respiration and the beating of the pulse do not escape the attention of the most careless." Using the word in an extended sense, he classed, as we see, among these vibrations the respirations and pulsations of the human body. "A circulation," he says, "may be regarded as a vibration which returns on a different path from that on which it set out; and the vibration may be regarded inversely as a gyration in a circle which has been so elongated that its shorter diameter becomes inappreciable." He acutely saw, too, that the times of these vibrations were in a general way, inversely as the amount of resistance in the medium through which they were transmitted. On that point, he says, "in observing the inward structure of nerves, we easily discover a *dissimilitude* between them, in consequence of which every operation that passes through them must alternately find, in certain parts, a *greater*, and, in others, a *smaller resistance;* consequently, every *continuation of effort* received must happen by a *series* of *alternatives*. As there are internal *inequalities in bodies*, we should, in the same manner, be obliged to admit *similar internal* alternations in innumerable operations, indeed, almost everywhere in nature." "An unspeakable variety

of internal vibrations does not, in any way, stand at variance with . . . the discoveries of our age." *

The pulmonic and cardiac movements in the spiritual sun are the two sovereign sources of all the powers in the universe. (D. L. W. n. 392.) By a less general classification, they are distinguished as the cerebral, pulmonic, cardiac, and that which flows into the kidneys, which may, perhaps, be called the excretory. These may be still more specifically classified, for "these two great movements are modified according to all the forms into which they flow." (A. C. n. 3887.) The forces of nature are then all derived from these. On their "cessation," therefore, "all action or motion in nature ceases." (A. C. n. 5173.) A glimpse of this grand generalization of motion and force in nature was perceived by Oersted. He was led to it solely by scientific observation of natural phenomena. He always wrote in a reverent spirit, but he was unable to refer these phenomena to any other source than to the natural sun. He says, "the whole of the material world is penetrated by invisible movements." "From the sun proceeds the great active force which especially maintains all this inner motion." "Heat is not the only effect of these vibrations; the chemical, electrical, and magnetic condition of bodies is also most internally connected with it." †

Do, then, the observed facts in nature verify, in any degree, these remarkable statements of Swedenborg? Are there periodic and regular variations of intensity in the great physical forces of nature? And, if so, are they coincident in times, and, within the times, are they also coincident in their varying degrees of intensity; do they so rise and fall together as to point to a community of origin?

Let us here attempt an answer to these questions. Among the known physical forces are those of heat, electricity, and magnetism. There are also forces which determine and maintain mighty oceanic and atmospheric currents, and which

* Oersted's Soul in Nature, pp. 361, 362, 383, 385.
† Soul in Nature, pp. 382, 385.

cause and control those vast movements of the atmosphere whose mysterious diurnal variations, ascending and descending, are revealed by the scale of the barometer.

These variations in the condition of the atmosphere, as indicated by the daily rise and fall of the mercurial column, are as regular and constant as the tides of the sea: —

"The barometer rises and falls under the ebb and flow of a regular atmospherical tide" [says Lieut. Maury], "which gives a high and low barometer every day with such regularity that the hour, within a few minutes, may be told by it." "The rise and fall is about one-tenth of an inch, and occurs daily everywhere between the tropics; the maximum occurring at about 10.30 A. M., and the minimum between four and five o'clock P. M., * with a second maximum and minimum at about 10 o'clock P. M., and five o'clock A. M."

Both maximum and minimum occurring in "almost the hottest and coldest hours," it is evident that these great atmospheric movements are not caused by mere changes of temperature: indeed they are due to a cause at present wholly unknown to science. In the words of Humboldt, "their regularity is so great that in the daytime especially the hour may be ascertained by the height of the mercurial column without an error on the average of more than fifteen or seventeen minutes." †

Besides these stupendous oscillations of the atmosphere in its entire mass, there are periodic currents which sweep along their course with such an apparent unity of purpose, and in paths so defined and constant that Lieut. Maury characterizes them as pulsatory movements originating in one great atmospherical heart, the origin of whose impelling force is unknown. He says: —

"The navigator in passing the equator has passed a ring of clouds that encircle the earth, a region of calms and baffling winds, and noted for its rains and clouds. This cloud ring and calm zone,

* Physical Geography of the Sea, pp. 209, 210.
† Cosmos, Vol. I., p. 314.

which it over-shadows, perform the office of both the ventrical and auricle in the immense atmospherical heart, where the heat *and the forces which give vitality and power to the system are brought into play*, when *dynamical strength is gathered*, and an impulse given to the air sufficient to send it thence through its long and tortuous channels of circulation." "Certain facts and deductions elicited in the course of [my] investigations, had directed my mind to the workings in the atmosphere of some agent, as to whose character and nature I was ignorant. Heat and the diurnal rotation of the earth on its axis were not, it appeared to me, sufficient to account for all the currents of *both sea and air* which investigation was bringing to light. There is reason to suppose that the southeast trade winds, when they arrive at the belt of equatorial calms and ascend, cross over and continue their course as an upper current to the calms of Cancer, while the air that the northeast trade winds discharge into the equatorial calm belt continue to go south as an upper current, bound for the calms of Capricorn. But what should cause this wind to cross over? Why should there not be a general mingling in this calm belt of the air brought by the two trade winds? . . . *I know of no agent* which should guide these winds across the calm belts, and lead it out always on the side opposite to that on which it entered." "I know of facts which go to strengthen the supposition that the winds which have come in the upper regions of the atmosphere from the equator do not, after arriving at the calms of Cancer and descending, return to the equator on the surface, but that they continue on the surface *towards the pole*. . . . . What agent in nature is there that can compel these, *rather than any other winds*, to take such a circuit? At this crossing of the winds, I thought I saw the *footprints of an agent* whose character I could not comprehend. . . . . It is some *agent whose office in the grand system of atmospherical circulation is neither understood nor recognized*."*

The force which impels and directs these great currents along their way, is not more hidden than is the cause of those mysterious movements of the atmosphere, which are revealed through the oscillations of the mercurial column of the barometer. Concerning these, Arago "concludes," as quoted by Mrs. Somerville, "that they are the effects of some

* Physical Geography of the Sea, pp. 125–8, 142, 216.

special cause totally different from attraction, of which the nature and mode of action are unknown." *

Humboldt who, from day to day while travelling in the tropics, watched these oscillations, was struck with their steadiness and uniformity. They were found to be undisturbed either by changes of temperature, by the fury of hurricanes, or the convulsions of earthquakes. I quote his words: —

"In the torrid zones of the New Continent, on the coasts as well as at elevations of 13,000 feet above the level of the sea, where the mean temperature falls to 44° 6, I have found the regularity of the ebb and flow of the ærial ocean, undisturbed by storms, hurricanes, rains, and earthquakes." †

We see, then, that these oscillations, — steady as those of the pendulum, — are undisturbed and unaffected by even the most violent commotions of the atmosphere; for these tides rise and fall with the regularity of respiration, silently, constantly, and unchangeably. From the list of possible agents, then, which either cause or affect this phenomenon, we must exclude those agents which call into activity the mighty forces of hurricanes and earthquakes; and from that list of agents we must also exclude light, darkness, heat, and cold, for whatever may be their mutations, these vibrations go steadily, unceasingly on.

These barometrical changes are also remarkable in being coincident with those of the force of magnetism as indicated by the variations of the needle and the tests of other appropriate instruments. "These diurnal variations of the needle," says Maury, "change with the turning of the moveable atmospheric tides." ‡ They go on so regularly within fixed limits that between the tropics, according to Humboldt, "the hour of the day may be known by the direction of the needle, as well as by the oscillations of the barometer." § "The

* Connection of the Physical Sciences, p. 142.
† Cosmos, Vol. I., p. 314.
‡ Physical Geography of the Sea, pp. 209, 210.
§ Cosmos, Vol. I., p. 177.

end of the needle which points to the north," says Mrs. Somerville, "moves slowly westward during the forenoon, and returns to its mean position about ten in the evening; it then deviates to the eastward, and again returns to its mean position about ten in the morning. . . There is a nightly as well as a diurnal variation." * There are also variations of intensity. "The intensity increases for two or three hours from the time of sunrise, comes to a maximum between seven and eight, then increases towards the middle of the day, arrives at the maximum between one and two, and . . again augments till about the time of sunset." † Hansteen, a celebrated observer, noticed the uniformity in these variations, and "found that the minimum of the daily change in intensity is between ten and eleven in the forenoon, and the maximum between four and seven in the afternoon." ‡

Besides these changes in the intensity of the magnetic force, and in the inclination of the needle, there are also variations in its declination or dip. All these changes and variations are equally mysterious and inexplicable. Of them Humboldt says, —

"There is an incessant change or oscillatory motion which we discover in all magnetic phenomena, whether in those of the inclination, declination, or intensity of the forces. The phenomena of periodic variations depend on the action of solar heat, operating, probably, through the medium of thermo-electric currents. . . . *Beyond this rude guess, nothing is as yet known of their physical cause.*" §

Again, it has been found that the electricity of the atmosphere has, also, its diurnal variations of intensity, having, like the barometric oscillations, and the changes in the magnetic force, two maxima and two minima in every twenty-

* Connection of the Physical Sciences, p. 335.
† Connection of the Physical Sciences, p. 311.
‡ Quoted by Brewster, Art. Magnetism, Enc. Brit., Eighth Ed.
§ Cosmos, Vol. I., p. 189.

four hours. At nine o'clock in the morning, it is very strong; it then gradually diminishes till six o'clock, P.M., when the first minimum takes place. It afterwards increased to eight o'clock, P.M., when the second maximum took place. It then diminishes again, with some irregularities, till six A.M., when it reaches a second minimum. "The electricity of the atmosphere has, therefore," says Brewster, "a daily period *like the sea*, *increasing and decreasing* twice in twenty-four hours." *

Paths running through those parts of the earth's surface where the magnetic force is of equal intensity, — called isodynamic lines, — when delineated on charts representing the earth's surface, are found to be irregular, latitudinal curves surrounding points which are called the magnetic poles of the earth, and these are the points of maximum intensity of magnetic force; and the isothermal lines, which are paths running through those parts of the earth's surface of equal mean annual temperature, surround points which are called the poles of maximum cold; and these are the points of lowest mean annual temperature. Now the remarkable discovery has been made that the isothermal and the isodynamic lines run in parallel curvatures, and that, therefore, the poles of maximum cold, and the poles of magnetic intensity, of which there are two each in both hemispheres,† nearly coincide. Hence "by the same formula," says Brewster, "*mutatis mutandis*, we could calculate the temperature and the magnetic intensity of any point of the globe." ‡

This parallelism of curves proves such intimate connection between the two forces, that their periodicities in variations in intensity coincide in a greater or less degree, but in inverse order. To successfully compare the daily alternations of heat, caused by the operation of the law we are considering, with those of the magnetic force, it would be necessary to deduct from or add to the amount of the heat

* Art. Electricity Enc. Brit., Eighth Ed., p. 578.
† Mrs. Somerville, Connection of the Physical Sciences, p. 289.
‡ Brewster, Magnetism, p. 64; Cosmos, Vol. I., p. 193.

at different hours, the amount of increase or diminution which are due at these times to meteorological or other adventitious influences. This may be impossible,* so that we may never be able to prove experimentally a like regularity in the daily thermal variations with those of the magnetic needle. But in plants, in the time of flowering, there is a daily maximum and minimum of temperature, not, however, at the same hours in all parts of the world. This points to periodic variations in the intensity of the heat of the sun, for here those disturbing or counteracting influences could not materially affect the operation of the law under consideration. In long periods of time these positive and negative influences appear to balance each other, for the *annual* variations have been found to coincide. "Dr. Lloyd has shown," says Brewster, "that the curves representing the annual variations in the declination of the needle, and in the temperature of the air, present the most complete accordance, not only in the hours of *maxima* and *minima*, but in their entire course." †

Besides the parallelism in the magnetic and thermal phenomena just pointed out, there is also a connection of both with the electro-dynamic forces of the earth. The fact has been already referred to that the intensity of the electricity of the atmosphere has its daily maxima and minima. To use Humboldt's words, "terrestrial magnetism and the electro-dynamic forces stand in simultaneous and intimate connection with the internal and external heat of our planet, whose magnetic poles may be considered as the poles of cold." ‡

The winds, too, which, in regular and recurrent movements, sweep along their way, exhibit gradations of force by which the navigator has determined what is called the

*Since writing the above I have read that recent experiments in Germany, with a rotating disk of paper so prepared, by photographic means, as to be sensitive to the chemical rays of the sun, prove, it is said, similar alternations in the energy of the actinic force. This may be the beginning of what I thought might be impossible.

† Brewster, Art. Mag., Enc. Brit., Eighth Ed., p. 53.

‡ Cosmos, Vol. I., p. 193.

pole of the winds. "The winds approach the polar calms by a circular or spiral motion, travelling in the northern hemisphere *against*, and in the southern *with*, the hands of a watch." * That pole of the winds, also, is found to nearly coincide with those of maximum cold, and maximum of magnetic force. "The pole of the winds," says Lieut. Maury, "is near latitude 84 deg., longitude 105 deg., west; the pole of maximum cold is 80 deg. north, long. 100 deg. west; and the magnetic pole is 73 deg. 35 min. north, long. 95 deg. 39 min. west. Are these poles grouped together by chance, or by some physical cause?" †

There are two mighty currents in the ocean, alike regular in their course, and definite in their bounds. Let now the reader observe, as he reads what follows, how forcibly we have again brought before us the fact that the mighty energies of nature respire and throb like the vital forces of the human body, — the respiration of the lungs, and the pulsation of the heart. "The sea, as well as the air," says Maury, "has its system of circulation." "There is reason to believe that undercurrents exist in all, or almost all parts of the deep sea." "The two currents, that on the surface as ice, drifting out of the Polar Sea, and the sub-marine return current, keep in motion, between the temperate and polar regions of the earth, a volume of water in comparison with which the mighty Mississippi, in its greatest floods, sinks down to a mere rill." "We find grounds on which to base the conjecture that the ocean has its system of circulation, which is probably as complete, and not less wonderful than is the circulation of the blood through the human system;" — "a system of oceanic circulation as complete, as perfect, and as harmonious as is that of the atmosphere, or the blood." ‡ Again he says, "there are, besides, sudden disruptions of ice which Arctic voyagers tell of, signs of the tremendous throes which occur in the bosom of the ocean,

* Physical Geography of the Sea, pp. 144, 5.
† Physical Geography of the Sea, p. 145.
‡ Physical Geography of the Sea, pp. 148, 169, 178, 180, 183.

"throbbings of the great sea pulse." The motions of the Gulf Stream "also suggest the idea of a pulse in the sea." "Apply to the Gulf Stream, and to the warm flow of water from the Indian Ocean, an idea suggested by the functions of the human heart in the circulation of the blood, we perceive how these pulsations of the great sea-heart may, perhaps assist in giving circulation to its waters through the immense system of aqueous veins and arteries that run between the equatorial and polar regions." "May not the velocity of this stream be due to this peristaltic force in the sea? There are two lobes of polar waters that stretch up from the south into the Indian Ocean, and which are separated by a feeble flow of tropical waters. This opening between the cold water lobes appears to hold to the chambers of the Indian Ocean, with their heated waters, the relation which the valves and the ventricles of the human heart hold to the circulation of the blood." "How many new beauties do not now begin to present themselves in the machinery of the ocean! Its great heart not only beating time to the seasons, but palpitating also to the winds and the rains, to the clouds and the sunshine, to day and to night." *

These phenomena are all effects of the influx of life proximately proceeding from the spiritual world, but primarily from the spiritual sun. Proceeding thence by pulmonic and cardiac impulses, traces pointing to their origin might perhaps be seen in the rise and fall in the intensities of natural forces, unless their channels in crass nature should be so obstructed that the recurrent impulses become subdued into a steady, continuous flow; much as the cardiac pulsations of the arteries cease when the blood flows from the capillary vessels, and are changed into the continuous flow of the veins. Now, in these phenomena, we have the rise and fall indicative of the pulmonic motion, and the flow and re-flow indicative of the systolic and diastolic motions of the heart. These forces remarkably complement each other in nature, as they do in the human body. Thus the magnetic

* Physical Geography of the Sea, pp. 318, 324.

variations of intensity, inclination, and declination blend into and complement each other. It has been elegantly stated in this way: —

"A needle moveable in every direction round its centre of gravity, would describe, every day, a cone, whose base would be an ellipse, or some other curve more or less elongated, in different parts of the earth." *

Another remarkable feature of these phenomena is that the variations of one class are frequently synchronous with those of all the others. Many of the variations of each kind are in cycles of equal times. Some are diurnal, some lunar, some annual, and some, doubtless, of longer periods. This again points to a community of origin. The remarkable parallelism of thermal and magnetic lines, and the coincidence of the poles of cold, and magnetic poles are referred to by Brewster in these thoughtful words: —

"Imperfect as the analogy is between the isothermal and magnetic centres, it is yet too important to be passed over without notice. This local coincidence is sufficiently remarkable, and it would be to overstep the limits of philosophical caution, to maintain that they have no other connection but that of accidental locality. . . We may attempt to discuss [the points involved including the existence of the galvanic and chemical poles of the globe] when the progress of science has accumulated a greater number of facts, and made us better acquainted with the superficial condition, as well as *the internal organization* of the globe." †

Has not Swedenborg done this very thing?

Looking upon the side of nature, we ask, Whence come these forces? "It appears most natural," says Hansteen, "to seek their origin in the sun, and our conjecture gains probability from the daily oscillations of the needle. . . Yet allowing this, the main difficulty seems not to be overcome, but merely removed from the eyes to a greater distance, for

* Quoted by Brewster from M. Pouillet, Art. Mag., p. 54.

† Quoted by Brewster from himself in the Edin. Trans., 1820, Enc. Brit. Mag., p. 10.

the question may still be asked with equal justice, *Whence did the sun acquire its magnetic force?* And if from the sun we have recourse to a central sun, and from that again to a general magnetic direction throughout the universe, having the milky way for its equator, we but lengthen an unrestricted chain, every link of which hangs on the preceding link, no one of them on the point of support." *

Again we ask, has not Swedenborg answered this very question, Whence did the sun acquire its magnetic force?

But our limits compel us to stop. These facts, so confirmatory of the truth of Swedenborg's remarkable statements, have pressed themselves upon the attention of scientific men, who unite in saying that they are inexplicable mysteries. In revealing the truth that forces are sent through their appointed channels in nature by pulmonic and cardiac impulses, Swedenborg has revealed one of the truths as to the way in which force is manifested; and when periodicities and cycles in the variations in the intensity of natural forces are observed in the light of that revelation, men will no longer, in searching for their cause, grope in darkness, but will bring forth these facts into and within the domain of a general law of force, as into the light of the noonday sun.

We must close with reminding our readers that Swedenborg made these remarkable revelations more than one hundred years ago.

* Quoted by Brewster, Art. Mag., p. 64.

IMMORTALITY.

I TURN from Calvary's awful gloom
To see the morning rays
Play o'er the rock, and flush the tomb,
Where Mary came to gaze.

She trembled when she neared the stone,
Which from its place was rolled,
And marked the angel glow that shone
About that rocky hold!

But, as she walked, the glorious truth
Flashed in upon her brain, —
The shattered Temple had, in sooth,
Been lifted up again!

Then pausing, "Where is He," she cried,
"They laid in this low prison?"
A voice, in gentle tones, replied:
"He is not here, but risen!"

His earthy form bore Life Divine,
And triumphed in decay!
He changed the water into wine —
He glorified the clay!

Only the napkin and the shroud
He left within the cave;
His resurrection rent the cloud
Which hung around the grave!

The soul which God to man hath given —
The body's guest below —
Is substance dowered with fire from heaven
That ne'er will cease to glow!

LIBERTY AND LICENSE.

In this country, more, perhaps, than in any other, liberty and license are frequently confounded. A republican form of government doubtless contributes to such a result, making it both easier and more natural to the citizen. That such a condition of things is disorderly and partakes of hell, is at once evident to the rational mind. True liberty is the natural state of a mind in freedom from reason. License, on the other hand, is the inevitable condition of a mind in slavery to a corruption of the rational faculty.

> . . . Video meliora proboque
> Deteriora sequor;

freely rendered,

> I see the right, and well approve it too;
> I know the wrong, and yet the wrong pursue,

has been, from the fall, the cry of weak human nature. Liberty, the freedom of will, given to man for his birthright, while it is the means of salvation, perverted has too often become the rock upon which his frail bark has gone to pieces.

History gives abundant examples of the strength and nobility nations acquire so long as they progress morally and intellectually. With such, liberty and law, or order, are almost synonymous terms. And as nations are made up of individuals, what is true of the former is also true of the latter. In this connection I call attention to some forms of selfishness that manifest themselves in reference to our public duties. Of late, especially, results show that there has been great and inexcusable neglect of the duties of citizenship. Apparently unmindful of the blessing under which we live, many have almost ceased to care for and exercise

the rights the ballot gives them, thus leaving the reins of government, to which they owe the opportunity of living as they do, to the control of evil and designing men. If one of the principal objects of religion is to redeem men, to raise them into higher and better states than by nature they are in, to give them the truth and to help them to be good, then, surely, the demands of public as well as private duties should be regarded. It is written, — "A man's foes shall be they of his own household." The human mind is the house. The hereditary nature is evil. When public liberty is destroyed, private liberty will quickly become contaminated. If the foes of the household are not fought and driven away, the individual will fall into sin and die; and the nation, or collection of individuals, will weaken and disappear from among men.

The State, the city, or town, the church society, the neighborhood, the family, — each and all have claims upon every one of us. What becomes of liberty of thought when the safety of the body is not assured. What progress can be made when the highway robber is free to roam at will; and is it not a similar state when the truth is withheld and error and sin run rampant?

"Man never comes into a state of liberty before he is regenerated, and is led by the love of goodness and truth from the Lord. When he is in this state, then first he is enabled to know and perceive what freedom is, because then he knows and perceives what life is, and what is the true delight of life, and what happiness is. Before this, he does not even know what good is, calling that sometimes the greatest good, which is the greatest evil. They who are in a state of liberty from the Lord, when they see, and especially when they feel, the life of lusts and falsities, have a horror of it as if they saw hell open before their eyes. But as it is a thing quite unknown to most, what a life of liberty is, it may be well to say in these few words what it is; namely, that liberty, or the life of liberty, consists solely in being led by the Lord. — A. C. n. 892.

License for liberty in the intellectual or moral life is far

more deadly in its effects than in the external or natural life. This may be seen especially in the so-called radicalism in religion. Some men are in the eyes of the civil law murderers, robbers and forgers. Some men take pride in picking to pieces, and showing apparent inconsistencies in the letter of the Word, some going so far as to deny that there is a God. Can any one call such men good citizens, or believe that they appreciate the difference between liberty and license? Liberty, or freedom, is the watchword of the Christian knight; license is the promise held out by the tempter. Self-love is the prominent sin, to overcome which in the freedom given of God is the contest in which mankind are engaged. The duty is simple. The command is direct. The way is straight, and the reward is visible to all who wish to see. Says a well-known New-Churchman, —

"All the elements of life and being come from God, because he alone is of himself; all these elements are elements of his life, imparted to his creatures to be their life. We have already said that this is true of freedom, and not more nor less true of freedom than of all the other elements of Divine life. But it is of the very essence of freedom, that what is thus freely given should be freely received; should be received by voluntary acceptance, choice and self-determination. In this truth we have a key which solves many of the most difficult problems of human nature and destiny." — Parson's *Deus Homo*, p. 103, 4.

"Every one that committeth sin is the bondman of sin," says Jesus. If we would be free, if we really wish for liberty, it is in our power. It may not be an easy task, indeed it is the trial of life

> . . . "To keep sin-free.
> "How hard that freedom to recall;"

and yet He tells us "the truth shall make you free." Do we ask, as did Pilate, "What is truth?" Jesus himself gives answer, — "Behold the man." It is written: "In the beginning . . the Word was God"; "and the Word became flesh"; "Thy Word is truth."

Only that worship and love are true that are born in freedom. We have the Divine example ever before us. In the humanity which the Lord assumed, and which he glorified, he is present with us always. It is forever a part of himself. In it we know and worship him as a personal God. Even as we know him so shall true freedom be born in us, and we shall turn our face toward liberty and its blessings, and our backs towards license and its torments.

THE SABBATH-SCHOOL.

Those of our readers who were present at the Conference lately held in Boston, will be glad of an opportunity to consider at their leisure the address of Benjamin Worcester, principal of the Waltham New-Church School, and licensed minister of the Waltham Society. And others will find in it thoughts of value applicable to every relation of life. It proceeds from one whose life has been devoted to the work of education, secular and sacred, and whose words are the fruit of experience.

The morning session having been devoted, as usual in these meetings, to the subjects of modes of instruction, aids to teachers, libraries, and school reports, the Conference reassembled after collation, and Mr. Worcester, after a few sentences of introduction, spoke as follows: —

Let me ask of you one and all to picture, each for himself, the fruit that appeared to me not long since in a dream, — for even dreams, as Homer loved to think, may be sent by the Divine Providence, and to give us good counsel.

The tree on which the fruit hung I passed on my way through a garden, up into a stately mansion. Of modest height and simple form, its leaves shone like silver, as the leaves of our Celandine, or of the Marsh St. John's Wort, when seen under water. The fruit, hanging in orderly abundance, and afterwards brought to me, one or two, on a salver, — how shall I describe its pearly translucence and ripe, rosy tinge? The beauty amazed me. I

cannot hope to picture it for others, when for myself I cannot recall so well the sight as the impression on my mind. In color, it was no earthly fruit, but in form it was plainly the fig, though refined and perfected, — spiritualized, if we may so speak.

And now, have I not said enough? You, brethren of the church and teachers of the Sabbath School, have my subject before you, you perceive its meaning, and you are already finding its application. Yet you will be pleased that some one shall put into words what is springing up in all our minds, as an expression for us all. And this, you will say, is now for me to do.

The fig, how little in this age and climate do we know of its perfection! Ruskin, enchanted, relates the laws of old Venice, that provided for abundant sale of none but well-ripened, perfect figs, at a price within the reach of all; and again, he details, bitterly, his payment to the wild-eyed lad in modern Venice, for the green and rotten figs he would not touch.

Jeremiah pictures those who were carried away captive of the tribe of Judah, and so reserved for the salvation of the Lord, as a basket of good figs; but those who were left behind at Jerusalem, as a basket of very naughty figs, so evil that they could not be eaten. Of the time of the Lord's coming, the same prophet says: "There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade."

From heaven the Lord had beheld the desolation of the earth, where He saw none that doeth good, no, not one; and He hungered and came down, even to Jerusalem, if haply He might find but the gleaning of grapes, or the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, enough to save his beloved city. Even the fig He did not despise, but hungered for it as He came in sight of the city, and came to the tree, if haply he might find but the untimely fig, which it is wont to bear when the time of figs is not yet.

How touching the lament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" How soon was there left not one stone upon another! How soon did the leaf fade, and the fig-tree wither away.

And yet there were a few, if not of Jerusalem, of those who lived in its borders, good figs, whom the Lord found and loved.

There were Mary, and her sister Martha, and Lazarus, living nigh unto Jerusalem, — about fifteen furlongs off. There was Nicodemus, who came out from the city by night, and Joseph of Arimathea, hard by. And there was the young man who came to Him in the coasts of Judea, near the Jordan, and whom the Lord loved as He looked on him, though He had to send him away sorrowful, because of the great gulf yet to be spanned before he could enter the kingdom of heaven. The young man had kept the Commandments from his youth up, but he took the credit to himself instead of giving the thanks to God. He was simply a fig, — nothing but a good, natural fig, and yet the Lord loved him. What more, indeed, did He hope to find on earth? He came that He might plant the vine and the olive; but the fig He did not throw away. He looked earnestly to find it, and kept it with Him whenever it was ready to follow. Did He not call Nathaniel, when He saw him sitting under the fig-tree, an Israelite indeed, in whom was no guile? He gathered to Himself every good fig which He could purify and exalt with His own life, till fit to be a fruit of His own kingdom. No good deed, however humble, did He despise, but sought only to lead the doer to give God the thanks, that the work might become pure and good to the very heart.

The lesson which we now read, as the great lesson in the Gospel, is just this, — that there is none good but one, that is, God; and that no good work can be done except from Him. It seems to have been the Church's failure to learn this lesson that, more than all else, has desolated the fold, and scattered the sheep. And it is the new learning of it now that will, if anything will, bring back the sheep into the one fold, under the one Shepherd. Why be faint-hearted? Already the acknowledgment of the lesson has made its learners akin. It is this graciously given acknowledgment that, of ourselves, we are naught but evil, that all good which may come through us is from the Lord alone; it is this heart-wrung acknowledgment, beaming from the chastened faces, that gives us a brother even at first meeting. It is this acknowledgment, in deep humility be it said, that makes us here now assembled breathe together in unison. As Sabbath-school teachers, it is this lesson, above all, that we long to teach.

Not too fast. From our Lord let us learn how to begin. The fig, native and unregenerate, is the first fruit we can expect from our kindergarten. Happy may we be to find even this fair fruit of promise. By no means must we rudely pluck and throw

away the tender fig. No matter how small and untimely the fruit, it is to be protected and cherished. To insist on this so obvious duty may seem needless. But it is within my own experience, if not within the experience of us all, that theorizing about good to be done from love to the Lord and love to the neighbor, imagined crops from the vine and the olive-tree, has caused the poor fig to be slighted and the garden to be, for a while, nearly fruitless. What is more natural than that, seeking ourselves to be delivered from the sin of claiming good works as our own, we should look unkindly on our children's good deeds in which we see their self-satisfaction? It would not be surprising if, on this very account, the children of New Church parents should be outwardly worse behaved than the children of their neighbors. So far as my experience goes, I do not think this is true; for I have found such parents, in general, too zealous for the ultimate good of their children to let them go very far astray. Yet I am sure that many of us have been too fearful, or too careless, of cultivating the fig. I know that I have been so myself, and I believe that, on this very account, the slighted fruit was shown to me in a dream transfigured.

The lesson I take from this simple dream, and which I would now share with all in similar need, is to remember that our Lord loved the fig; to try with Him to cherish every effort, even for but outward good conduct, to dig about our young plants and enrich them, and to draw from them the fairest fruit we can of obedient, honest, courteous deed; trusting to the eventual purification and regeneration of this fruit, rather than, in its neglect, to the growth and fruitage of spiritual and heavenly seed, which may have a long time to lie dormant. Nor does this lesson differ at all from that which school experience is bearing in upon me. Those who spend their week-days in trying to bring order and true development out of the disorder and wild growth of ordinary young life, become deeply impressed with the work to be done to secure this first salvable fruit of the fig-tree, and with the hopelessness of the Sabbath-School teacher's labor till this is accomplished.

To attain the blessings of love to God and to man, we have first to suffer our lives to be controlled by the Commandments. The first thing for a child to learn is to submit, however unintelligently, to his parents. Next he may learn not to do violent harm to others, as by striking or snatching away their property. And, when able to talk, he learns that he must not tell what is not true. The other evils that are forbidden, and virtues that are required,

are more subtle, and not clearly seen quite so early in life. On these three foundations are based the substructure of all our morality, — on obedience, on refraining our hands from the person or property of another, and on speaking the truth. Nay more: on obedience, first to parents, then to the Lord, rests the heaven-reaching superstructure of love to the Lord. On refraining from harm to the neighbor, rests the ability to love and bless him. And on the habit of truth, in word and deed, rests the decision whether our desired spiritual life shall be a reality or no.

First, then, in all education, we want simple, prompt, implicit obedience, and respect for those in authority. Without this, there is nothing. The fear of the Lord is the beginning of wisdom. The kind parent will require strict and prompt obedience to himself, if he desire his child to obey next his own conscience, and, in the end, the Lord. Unless the teacher receives respect and obedience, the pupil learns nothing from him.

Secondly, we require, in school, straightforward honesty in word and deed. Of this, sad to say, we find great lack, especially with those who have been dragged along in public schools, trying to keep a position in classes for which they were not fit, and with those who by over-indulgence or severity have not been properly encouraged to tell the truth. It requires great care, gentleness, and uncompromising squareness on the part of the educator, to redeem a child from bad habits in this respect. Yet, while we regard this as the one thing that must be done, let us always remember that few are so fortunate as to have imbibed the conscience of absolute truth from infancy; that with most of us this conscience and strictness of habit has been of slow growth, as the right and necessity has been impressed upon us by parents and by dawning reason; and that we must have patience with our children, as the Lord has patience with us.

Thirdly, in school, though secondly, perhaps, in the family, we endeavor to instil kindness towards all. And here, a vast difference appears in individuals, in families, in sections of country, and in countries themselves, as to expressions of kindness and of courtesy. It is curious to find the most courteous nations to be those of the oldest civilization. Not to dwell on the formalities of China, on the visiting card of the Emperor, as large as a small carpet, and the promptness with which our new instructor at Cambridge returns a call, at precisely the same hour the very next day with his entire family, we have but to glance at our next neighbors

across the ocean, in our own latitude, — the French, the Spanish and Portuguese, and the Italians, — whose language and, to some extent, customs have come down from Rome, and we find a habit of refined compliment and courtesy to which we are strangers. The cause of the difference may lie, not wholly in the greater length of time that these Roman-speaking people have had their civilization, nor yet in its warmer abode, as compared with that of the northern barbarians from whom we have sprung, but more, perhaps, in the subserviency induced by the Roman empire, succeeded by monarchies nearly as absolute, to which our forefathers have owned little allegiance. The comparative liberty and individual independence which have been transmitted to us, through the Puritans, little impaired from the wild tribes which the Cæsars could conquer but not subdue, are conspicuous still in our Yankee heedlessness of what others may care. At the same time may be found, interlarded with our cold neglect of courtesy, oftentimes in the same family, or in the same individual, streaks of gentle kindness, both in manner and in substance, which we may doubt to be surpassed anywhere on earth; and these all of the more value because untaught, — the true, spontaneous expressions of genuine good-will.

The love of truth is the greatest boon that has been preserved to us in our independence. Hatred of shams is at the bottom, or at least is the excuse, of a great deal of our neglect of courtesy. There is, indeed, room for great question how far truth should be sacrificed to courtesy, when the two seem to conflict. But very often the conflict is not real, or is but on the surface. A person calls on us whom we do not care to see. Shall we in manner, if not in words, express pleasure? Truth to our own present feeling, the natural feeling which first arises, says no. Before deciding, however, we must go deeper. Set self aside. What says our interior, spiritual love for the good of the neighbor? Here is an opportunity of at least showing my willingness to serve this neighbor's good, and my pleasure in all I learn of his welfare. The conflict is gone; it was but apparent, arising from selfishness. And now the question comes, how far to teach our children, and compel ourselves, to assume the appearance of pleasure in what is not yet, but ought to be, and must grow to be, agreeable. A little thought from spiritual ground, will teach many of us that we have not done our whole duty in this direction.

But we have been considering the most difficult requirements of

courtesy. Simple kindness and good-will to our friends and daily companions demand of us, in very truth, more expression of courtesy than, in general, we New Englanders are wont to show. In fact we are sinning, unconsciously, against the real truth all the time, partly out of fear lest at some time a different habit should express more than we feel, but more, perhaps, from a natural stubbornness of mind and body. Here is a large and most important field to cultivate in our children. Let us teach them gracious, kindly manners, before they get as stiff and hard to bend as ourselves. And let us teach them, all the while, that these are but the true expressions of the kindness they ought to feel, and that the actual expression is the surest way of opening the gate for the true feeling to enter. And let this teaching be given, when necessary, as these remarks are given now, rather as the confession of shortcoming, than as the fruit of experience.

Thus, then, do we cultivate our young fig-tree, and hopefully may we look that it may bring forth shapely figs, — good, comely, upright conduct. And now begins what we may specially characterize as the work of the Sabbath School, although it must be the work as well of home, of church, and even, in some measure, of the day school. To make spiritual what is, at best, but good natural life, is indeed the Lord's doing, and simply marvellous in our eyes. Nevertheless we have all our part in the work, and especially in the Sabbath School. At least if we do not something of that, something to prepare the way for the Lord to enter the young child's mind, we do nothing that properly pertains to our office.

The means to this end are various. We teach the letter of the Word of God, the Commandments, their illustration in the Gospels, our Lord's own life, His prayers in the Psalms, and the course of His Providence for men, as unfolded and illustrated in other parts of the Word. Yet all this it is possible to teach in a way to do less good, to effect less in the direction of opening the way for the spirit of the Lord to flow into the child's mind, than would come from his hearing a single chapter read by lips that trembled with the full sense of what they uttered, in tones of humility that confessed the Divine Presence. We cannot learn too much of the Word of God; we cannot remember too much or understand too well even the sense of the letter. We cannot have pictured too clearly to our children the very scenes described. But all this is of no avail unless the child's heart is touched; unless the love that

is the life flows into the chastened soul. And, for this, there is nothing else efficacious but sympathy, nothing but for the teacher to show in his own chastened manner, his self-abasement and reverence and love at the feet of the Lord in His Word. The revelation of the presence of the Lord in His Word is the doctrine of the New Church. The recognition of His presence, by the heart, is the life of the New Church. We must teach the doctrine, and we must lead our young charge into the life. Without this leading, the teaching is not only without avail, it may be a positive injury, giving the conceit of knowledge untempered by the sense of need. As a first requisite, then, of the Sabbath School, we may ask for teachers imbued with a deep sense of their own unworthiness, and of their dependence on the Lord. As a first characteristic of the school, we may seek a tender, chastened tone, in which the pride, the fierceness, and the bustle of the natural man are laid aside, and the presence of the angel of the Lord may be plainly felt.

To the Sabbath School, teachers and children should love to go as to a haven of rest from natural lust, and care, and strife, where, in sweet communion and tender confidence, all can confess together, be it but in tone of voice, as they read or repeat the Lord's Word, their humility in its presence, and the sacred love that then finds its way into their hearts. Were it possible to have things to our wish, we would choose for the Sabbath School, a large upper room, receiving abundantly of the air and light of heaven, furnished in chaste and tender appropriateness, and used for none other, unless a kindred purpose. The hour should be one like a dream of heaven, — angelic memories should linger about it; and the seed sown would lie in good soil, to spring up and bear good fruit in the Lord's own good time — fruit of the vine and of the olive; while the lowly fig would be sweetened and perfected by growing acknowledgment of the true source of all perfection, — the light of heaven would begin to shine through our good works, and the heat of heaven to tinge them with the hue of its own love.

Supposing ourselves now in such a school, at such an hour, with such high purpose. We have sung our chant or hymn, have repeated our commandments and lesson in the Psalms or Gospels, have listened to such questions and explanations as have been proffered on the lesson for the day, all with as good spirit as we can command. What more can be given to lift the thoughts of all out of care for self into communion with heaven? What could

we imagine? Nothing more to the purpose, nothing more effective, than a few words from one who, from being a man, had come to live with angels, and who should tell us of what he had seen, of what he had heard, and of how he had learned to live the life of heaven. Such a man, I need not say here, we have in Emanuel Swedenborg, a man of the same human infirmities as the rest of us, who yet, after a laborious life in study, in discovery, in writing, and in the charge of mines, a life faithful, honorable, and useful to his fellow-men, but thus far only naturally good, was led by the Divine grace to see and deplore the hidden motives of self, to throw himself on the mercy of the Lord Jesus Christ, and to become His forever-more. Thenceforth his life and work came to be, not merely naturally good, but spiritually as well; since he wrote not from and for himself, but from and for the Lord. How lovely and lovable now are his words! What perfect delight they give, not to our natural loves, but to our dawning love, given from the Lord, for whatever is from Him!

Yes, we all say, but with a rising doubt in many minds, whether we can look to find such delight in the hearts of the young. Not, most assuredly, from *all* that Swedenborg has written. Not from very much of his writings at first. Not from a single sentence, true delight, unless we have succeeded first in bringing about a quiet, gentle state of mind, with some degree of humble openness to learn and love what is of heaven. But this state we have assumed as a prime requisite and as in some degree attained. And now what child in the school, of age to think of his own feelings, can, without being affected, hear lovingly read such words as these: —

"Heaven consists in wishing better for others than for one's self, and in serving others for the sake of their happiness, for no selfish end of being recompensed, but from love." . . . "I have observed that, when I wished to transfer all my happiness to another, there flowed in constantly in its place a happiness more deep and more full than before; and that the more I wished it, so much the more flowed in; and it was perceived that this was from the Lord."

These short sentences, taken from the book that, after the Bible, we use the most in our Sabbath School, and from the pages where it happened to open, are a good sample of what we can find throughout Swedenborg's works. They give in simplest words the very marrow of spiritual, heavenly life: they are the words of

him who has felt and knows whereof he writes; and they have the angelic charm of being written, not from self, or with thought of self, but from the spirit of Truth. Surely they need but to be read at the right moment, and in appreciation of the spirit with which they are written, to be felt by our young hearers, and to do more to lift them up into communion with heaven than can anything else, save the Word of God.

Communion with heaven! Is this but a phrase? Do not believe it, my brethren! As sure as a light comes to the eyes and a glow to the heart when we hear of something good and true, so sure the angels are whispering their own joy. They commune with us and we with them. Swedenborg's comprehensive word, "consociation," expresses the relation exactly; but in consociation by similar affection comes communion, even when they are angels of heaven and we but sinful men; and the word communion comes home to us. The communion is real. Let us not put heaven too far away, out of our sight. So we may despair of climbing and feel absolved from the attempt. No, heaven is near, even at the door of the heart. Its thoughts, though refined, are human; its love, though from the Divine, is human too. Heaven is high above earth when earth looks down into the bottomless pit, not when earth looks lovingly to heaven. Even the fig, the fruit of all fruits that represents the good of earth, is found, regenerated indeed, with the olive in the inmost heaven. The simplest deed of obedience to the Lord, of love to Him or to the neighbor, even of natural daily duty, if done in humility, with a heart open upwards, lets a pulse from heaven flow in. And, though we in our blindness are unconscious of it, heaven feels that it is received, and its joy and peace breathe softly about us.

BOOK NOTICES.

The Life and Times of Sixtus the Fifth. By Baron Hubner, formerly Ambassador of Austria in Paris and Rome. Longman, Green & Co., London.

Though this is not a new book, in view of Swedenborg's account of Pope Sixtus in the spiritual world, a sketch from this excellent description of him in this world, will have an interest to many. Felice Peretti was born at Grottamare, Dec. 13, 1521. His father was a gardener, but was firmly convinced that his first child would become Pope; for which reason he gave him the name Felice. "When nine years of age, Felice entered the convent of Montalto; at twelve he became a novice, astonished the monks by his vivacity, his application, and his facility in learning; made rapid progress, and, having continued his studies in various monasteries, became, when scarcely nineteen, a celebrated preacher" (I. p. 214), in which capacity he was an eloquent and fearless reformer.

"He was loyal but rough, quick but easily carried away by anger; strict with himself, not over-indulgent towards others, and sober; he slept little, worked incessantly, was zealous, but often wanting in discretion and judgment; humble when estimating himself, proud when he compared himself with others, but happily clear-sighted, and always the monk in the full acceptation of the word. He despised this world's riches as long as he had not any, and was contented with the poverty of a monk." — p. 217."

He was remarkably forgiving to his enemies. — pp. 219, 220.

He was appointed Bishop of St. Agatha, and afterwards Cardinal Montalto, by Pius V., who kept him busily and honorably employed. Gregory XIII., who succeeded Pius, was unfriendly to Cardinal Montalto, and compelled him to live a quiet retired life. But, upon the death of Gregory, in 1585, he was chosen Pope, and took the title of Sixtus V. He was then nearly sixty-five years old, —

"Was of ordinary height, somewhat bent, and this made him look smaller than he really was. His head, which was comparatively large, sank rather between two broad shoulders. His forehead was high and wrinkled Arched and tufted eyebrows shaded two small brown, but brilliant eyes. Changes came constantly over his expression — not over his features, which

seemed to be rigid and immovable. Calmness, kindness, and tenderness, then, suddenly, severity, anger, then again, serenity, played in turn upon his countenance. It was like the storm which threatens, which roars and bursts, but calms down at once. His complexion was swarthy, his cheeks high-colored, his cheek-bones very prominent — a characteristic of the Slavonian race. His hair and long auburn and bushy Franciscan beard were growing gray. Soon they were to become entirely so. . . His whole person struck the spectator at first, frightened him almost the next moment; but those who examined him closely were soon reassured. He was the type of a monk, with the difference that he was born to command, whereas a monk always obeys. He captivated, but did not please; was imposing, but not majestic; and though he had nothing of the sovereign or of a prince in him, he could not be mistaken for anything but the master." — p. 245.

He found the neighborhood of Rome overrun with brigands, who were in league with the nobles of Rome, and even with the princes of Italy. He suppressed them immediately, with the utmost severity. He made himself respected and feared at home and abroad. For the maintenance of proper authority he said that "two things are necessary, severity and plenty of money" (p. 294); and he took care that his administration lacked for neither. At the same time, his severity was just, and he had always at heart the good of the church and of his people. When Cardinal Farnese asked leave to levy men in his dominions to sustain Alexander, Duke of Parma, on his throne, the Pope refused, saying, "States are to be maintained by gentlenesss and affection, not by force and violence."

"Queen Elizabeth, on being solicited by her ministers to choose a husband, was wont to reply, 'I know of but one man who is worthy of my hand, and that man is Sixtus V.'" — p. 322.

He was opposed to the Jesuits and prepared a decree changing the name and the constitution of their society; but died before it was promulgated. His successor, Gregory XIV., withheld it, and confirmed their institutions. (p. 54.) Speaking of the wrong of appointing cardinals with a view to influence the choice of his successor, he said, —

"We are the vicars of Christ, and Christ is our Bishop; and as it would be a great stupidity on the part of a dying vicar to name his successor, instead of leaving the choice to the bishop, so would it be folly if the popes imagined that they could make the vicars of Christ. This task must be left entirely to the Bishop, who is Christ, who is the Bishop of our Soul, for he knows what Pope to elect. He wishes to elect them, and does not wish others to do so for him." — p. 18.

Sixtus was a diligent student of the Bible, and revived and carried through the work of revising the *Vulgate* translation. He labored at this himself with great delight. — p. 28.

His views of absolution, as expressed in one instance, at least, were wholesome in the last degree. When Henry Third of France sent an ambassador to ask for him absolution for the murder of the Guises, the Pope replied: —

"As for the king's letters we do not understand them, nor do we make out what he asks for: Absolution! blessing! — What does he want? Whoever requires absolution of his sins, must confess his sins, acknowledge them, and humbly ask pardon — have a salutary horror of them and not continue in sin as the king does." — p. 215.

He was not less energetic in improving the city of Rome, than in political and spiritual affairs. He built an aqueduct, twenty miles long to bring water to a part of the city not otherwise habitable. He opened miles of new streets, built churches and palaces, placed the dome on St. Peter's, and erected the obelisk of Nero in the court, — a feat which Michael Angelo had said could not be done. (p. 130.) He died in 1590.

Swedenborg's description of him, in the following Relation, sounds like the same biography continued into the other world: —

"It was given me to speak with Pope Sixtus Quintus. He came out of a certain society in the west to the left. He told me that he was appointed chief governor over a society collected from the Catholics who excel the rest in judgment and industry; and that he was made their chief governor for the reason that he had believed for half a year before his death that the vicarship was an invention for the sake of dominion; and that the Lord the Saviour, because he is God, is he who is alone to be adored and worshipped; also that the Sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two fundamentals of religion until the end of his life. . . He said that he led an active life, as he had done in the world; and that he proposed to himself every morning nine or ten things which he wished should be accomplished before evening. I asked him whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote, with his own hand, to the rulers of the rich monasteries, to send him at their discretion, from their resources, as much as they were willing, as it was for a holy use; and that they sent abundantly because they feared him. . . He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the holy Divine; and that the Holy Spirit does not speak through the mouth of any one, but Satan, who wishes to be adored as God; and that they who do not attend to these things, as being stupid, go away to their like, and, after a time are

cast down into hell, to those who labor under the fantasy that they are gods; who have no other life than the life of a wild beast. To this, I said, 'Perhaps these things are too hard for me to write.' But he answered, 'Write, and I will subscribe, because they are true.' And then he went away from me into his society, and subscribed one copy, and transmitted it as a *Bull* to the other societies devoted to the same religion." — A. R. n. 752.

That the "infernum" in which his society was situated, as described in the "Diary," n. 5833, was not *hell*, but in that lowest earth where so many good people were reserved until after the Last Judgment, appears from Part VII., p. 33, of Tafel's edition, where he is said to have been called "*ab inferis*," which is equivalent to "from the lower earth"; and also from the evident fact that it was a society of the good who were preparing for heaven.

J. W.

Our Financial See-Saw. Alternating Speculation and Panic. Its Cause and its Cure. By Henry T. Niles, Urbana, Ohio.

This little ten-page pamphlet, devoted to the consideration of "our financial experience and its lesson," would call for no notice at our hands, the subject, in its treatment, being as remote as possible from the scope of such a magazine as this, were it not that it comes to us from the pen of a well known, highly respected, and able New Churchman. From such a source we naturally expect, even in the treatment of merely material issues, to find a deeper and broader view of the subject considered, than could emanate from the pen of a merely worldly writer of whatever repute. In the paper before us, however, we are sorry to confess to disappointment; it appears to us to be merely an additional contribution to the myriad theories which are daily presented for the amelioration of the public finances. Of its merits or demerits in this application we do not desire to judge; still less to use our own pages for such discussion.

A single point however, seems to be worthy of notice, as having a direct bearing upon the very aims of New-Church life, and as such a fitting topic for consideration here. The title of the pamphlet denotes the question treated, — What is the cause and what the cure for the alternations of speculation and of panic which disturb our business life? The only answer to be found in these pages, is to the effect that all we need is financial stability, which the Government must provide; and this sounds to us very much like saying that the cure for sickness is health. The temptation

to enter into discussion of this proposition upon its more external plane, is very great; but we have no right to do so here, and will pass it by to say, that so long as the men of this world pursue its business merely, or mainly, for the purpose of making money rather than for the sake of uses, and so long as political rulers seek for power and personal aggrandizement rather than the public good; just so long and so far as love of self and love of the world prevail in the affairs of men, shall we see seasons of speculation; of effort to increase wealth without labor, and of consequent reaction and panic.

No financial system that ever has been or will be invented can cure this evil; and though wise policy in relation to these matters is as much a necessity to governments as to individual men, there will be found therein no sovereign balm to heal an evil which has its roots so deep in our unregenerate spiritual nature.

The lesson we would draw is this: Every man and especially every New Churchman who looks and yearns for better things, must expect them to spring, not so much from the intellectual extension of the doctrines of the church into the minds of others, as from the individual application by those to whom they are familiar, of spiritual principles to natural actions. Let every one who knows the truth that "all religion is of the life, and the life of religion is to do good" ask himself daily the question, Is the occupation I have chosen a useful one? and do I pursue it as a means of use so far as I can rise above its necessities? Let him also refrain from the desire and effort to acquire money without any adequate return, even with the plausible pretext of using it for good ends in the future; and he will be contributing the best that he can give towards the cure of the great evils which arise from alternating seasons of speculation and of panic. D.

How to be Well; or, Common-sense Medical Hygiene. By M. Augusta Fairchild, M. D. New York: S. R. Wells & Co.

The writer of this little book, as may be seen from the title page, was not educated as a physician, or otherwise; but had a native gift of nursing, and has added thereto considerable medical experience in a certain field, which is that of the Swedish movement cure combined with the water cure, so popular a few years ago. Dr. Fairchild gives a brief introduction as to her own life, and then shows the application of her system to certain forms

of disease. She holds that all disease is due to the presence of obstructing materials, and that cure is produced by the removal of such obstructions. She places a large part of her book within quotation marks, deferring to others who have written more at length upon the same subjects. But, if one be desirous of learning of this method of treatment, he will probably find all he desires in this work, expressed plainly, too, and quite positively.

If there seem to be too much hot water to be drunk, on all occasions, it appears that in case of a cold one should "abstain almost entirely from drink or liquid food until the catarrhal symptoms have entirely disappeared." The excellent spirit of the book comes out in a reference made to a sickness of the writer herself, who says:

"I sought to repeat 'the Psalm, 'The Lord is my Shepherd,' but could only say the first two words for a whole day, and several days elapsed before I could say the whole verse, yet those were delightful hours spent in the sphere which the presence of the Lord's Word brings to our spirits."

T. F. W.

MONTHLY NOTES AND COMMENTS.

Dr. Clarke's Estimate of Swedenborg.

Among the clergymen who have sought to find the good in every form of religion, Dr. James Freeman Clarke holds a conspicuous place. In his church in Boston, the service is held after a form composed of selections from many sources. There are said to be Episcopalian or written prayers, Congregational or extempore prayers, and Quaker or silent prayers. Dr. Clarke's estimate of Swedenborg, therefore, whatever it may be, would be expected to be fair and frank; and he has lately given it in a lecture, at the Lowell Institute, when he is reported to have said that —

"It was not to Swedenborg alone that the faculty of looking into the spiritual world belonged. St. Paul possessed it. Swedenborg was a most insolvable problem. Up to the age of fifty-five, he had occupied himself with writing on nearly all imaginable subjects; but for the remainder of his life he devoted himself to constantly looking into the spiritual world. Notwithstanding that his descriptions were frequently ludicrous, the mysticism set forth in his teachings afforded substance for solid thought. Swedenborg differed from all other mystics in that he discovered law in everything; but, like all other scientists, he had an aversion to abrupt change. He scoffed at the justification by faith of Luther and the election of Calvin. The mysticism of Swedenborg may be expressed as rational mysticism."

As Dr. Clarke defined mysticism to be "the doctrine of man's union with the Divine Being," it will be seen that he virtually said that Swedenborg's view of such union was "rational" rather than ecstatic or visionary, was such as was becoming in a man of thorough scientific training, and was a view which regarded "law in everything." This is very gratifying; and the fact that Dr. Clarke, who has investigated and rendered his verdict on several systems in "Orthodoxy, its Truths and Errors," and "Ten Great Religions," finds Swedenborg a "most insolvable problem," is encouraging, — for Dr. Clarke.

Seriously, this charge of mysticism is not a very harmful one, if made under the above broad definition. It is not a disagreeable word when we remember the "disciples," and one saying to them "I am the vine, ye are the branches; abide in me and I in you; he that abideth in me and I in him, the same bringeth forth much fruit;" and if we are enabled, under Providence, through Swedenborg, to understand the true basis of this union, and are to be called mystics for it, so be it. For there is no satisfactory view of God which fails to regard him as the Infinite Source of life; and there is no satisfactory view of man except that which regards him as a being of wonderful capacity to receive life in a finite degree; and there is no view of the relation between them, which satisfies the teaching of Scripture and the dictates of reason like that of father and children, — the creating, preserving, giving, according to their ability to receive love and wisdom and power; they dependent, yet rendered independent in their free agency, his children not only in the outset but every moment forever.

This relation, intelligently seen, lovingly accepted on the part of men, and acknowledged in the performance of the daily duty, is true discipleship; is what the New-Churchman understands by the promise — "They shall see his face and his name shall be in their foreheads," and is Christianity, whether it rates as mysticism or not.

As to the remark that Swedenborg's descriptions of what he saw in the spiritual world are "frequently ludicrous," it is, perhaps, enough to say that there is no scene described which does not bear close resemblance to those portrayed in the pages of the prophets of the Bible. If the prophet's visions seem ludicrous, Swedenborg's will do so; but men see only the serious side of both, if they compare them together, and they perceive that as the visions vouchsafed to the prophets were scenes in the other world, prepared

to embody revelation, so Swedenborg's accounts, which are simply of events which transpired under his notice, tell us of the laws of that world in which we shall live forever.

The Jews.

In an article quoted below from the *Morning Light*, which some of our readers know is an English New-Church weekly, the passage from Swedenborg is quoted which declares that the residue of the worship of the Jewish nation is to have an end with the end of the Christian. The evidence of the accomplishment of this fact given in the quotations from the *Echo* is very striking. And it may be interesting to our readers to see in connection with this what Swedenborg says in regard to the special cause of the continuance of the Jewish dispensation through the Christian. He says, A. C. n. 3479 : —

"Inasmuch as this nation was of such a character that they were capable of being kept in a holy external principle, and thus of possessing holy rituals, whereby were represented the celestial things of the Lord's kingdom, and having a holy veneration for Abraham, Isaac and Jacob, and also for Moses and Aaron, and afterward for David, by whom the Lord was represented, and especially of having a holy reverence for the Word, in which all things were representative and significative of things Divine, therefore in that nation a representative church was instituted. . . . . Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day as formerly account the rituals holy that may be observed out of Jerusalem, and also have an holy veneration for their fathers, and a particular reverence for the Word of the Old Testament, and inasmuch as it was foreseen that Christians would almost totally reject that Word, and would likewise defile its internal things with things profane, therefore that nation has been hitherto preserved according to the Lord's word's in Matthew, chap. xxiv, 34; it would have been otherwise if Christians, acquainted as they were with things internal, had also lived internal men; in that case that nation" (the Jewish) "would have been cut off many years ago."

Here follows the article from the *Morning Light*, referred to above.

"THE JEWS.

"The following short article appeared in the *Echo* of October 28. The facts stated furnish strong illustrations of the truth of Swedenborg's statement in A. C. 10,497, where he says 'that the residue of the worship of that nation' (the Jewish) 'is to have an end with the end of the Church at this day in Europe. The Lord predicts in Matthew (xxiv. 34), "Verily I say unto you, This generation shall not pass away until all these things are done:" ' 'A writer in the *Archives Israëlites* asks, somewhat pointedly, "How comes it that nearly all the rich Israelite families have become converted during the last fifty years?" Then follows a long list of names,

which is interesting, as throwing some light on the "combinations" that are known to exist in the worlds of politics, finance, and journalism. We find that in Austria and Germany the Arnsteins, Pereiras, Henriksteins, Löwenthals, Neivalls, Leinbenbergs, Kaans, Karis, Eskélès, Mayer Rauschenbergs, and Joelsons have been converted *en bloc*. Of all the descendants of Moses Mendelssohn there is not one who now belongs to the Jewish religion. The children of Meyerbeer likewise are Christians, or free-thinkers, or nothing at all, as are also the Bernays, the Gumpels, the Warshams, the Leibrichs, and the Simons of Königsberg; the Ebers and Ebertys of Breslau; the Oppenheims of Cologne; the Stieglitz of Hanover; the Habers of Carlsruhe; the Benedicts of Stuttgart; the Normanns of Dantzic, and many others. Frankfurt, which thirty years ago could count such a number of Jewish families, distinguishedequally by their social position and culture, has seen them gradually throwing off the old faith, so that this Society has completely disappeared, and of the Flersheims, Speyers, Gersons, Kreuznachs, Reiss, Schuslers, Hochstetters, and others, there remains scarcely one representative Jew. In Poland and in Russia, as soon as a Hebrew has made his fortune, he becomes converted, like the Kronenbergs, the Lessers, the Fraenkels, the Rosens, and the Laskis of Warsaw, and the Raffalovichs of Odessa. Again, in England the greater part of the families of Spanish origin, as the Disraelis, the Ricardos, the Bernal-Osbornes, the Manassehs, and the Lopez are only Jews in name, to whom may be added the great manufacturers Salis, Schwabes, Siltzers, and Samuelsons, and some rich merchants of Manchester, Bradford, and Leeds. In France, finally, it would be easy to count how many of the Foulds, the Worms of Romilly, the Ratisbonnes, and the Halévs have clung to the religion of their fathers after arriving at wealth.' "

How To Be Charitable.

In a recent number of *Harper's Weekly*, we find the following very judicious remarks upon street beggary; the difficulties connected with which have produced in the city of New York, "The New York Association for Improving the Condition of the Poor." We quote:

"There are forty-eight chances in a hundred that the beggar who asks charity in the street is an impostor. We do not say this to furnish a selfish man with an excuse for hurrying on. On the contrary, there are fifty-two chances in a hundred that the woman who says she is near starving, really is so, and that if you hurry by her, or affect not to see and hear her, you are pushing her to despair and ruin. It is the very thoughtlessness which gives as the easiest, and the very skepticism which refuses to believe in actual suffering, which multiply misery, and poverty, and crime. Giving to the beggar on the street is as often selfishness as charity. It is an attempt to avoid trouble in the shortest and easiest way. But not to give is not only to blunt the human sensibilities, it is to starve and break the heart of the suffering. This is the dilemma of thousands of persons in every town and city, every wintry day. If they give, they know that they may injure the community; if they do not give, they know that they may starve the

innocent and helpless. The thing to do, then, is, obviously, to give wisely. But how can this be done? The reader of these words is very willing to give wisely, but how is he to know what is wise giving? He is accosted by a dozen applicants. He sees and knows that they are more or less miserable. But he cannot possibly ascertain the merits of such case. He must give or withhold at a venture; and on the whole he will yield to the human feeling, and he gives. The result in forty-eight cases of the hundred is, that his money goes over the counter of the next rum-shop."

The New York Association above referred to, whose purpose is to meet this precise situation, is said to be "under the management of many of the most eminent citizens of New York." "This society furnishes forms which will assure prompt inquiry into any alleged case of destitution and suffering." All that is necessary is for the citizen to supply himself with these forms, and give one of them to the applicant for charity. Placing what he proposes to give as alms, in the hands of this association, he may be sure that they will be wisely dispensed; as the association carefully inquires into the condition of those presenting the forms. By some such arrangement as this, it is evident that the alms-giving in cities and towns can be rendered useful instead of injurious.

The writer remarks that "this plan is for those only who are seeking an excuse to give or not to give. It does not touch the necessity or the incalculable value of that personal intercourse and sympathy with the poor and the afflicted, which is the very soul of charity."

Paintings of George Inness.

During the past month a most interesting collection of paintings has been on exhibition at the rooms of the Boston Art Club, which deserve some notice at our hands, as being the most excellent work of Mr. George Inness, for many years an acknowledged receiver of New Church truth, as well as an artist of distinction and power.

The influences of representative art are constantly extending in all communities, and it may well be of interest to us, who remember what Swedenborg says of art in the heavens, to trace such indications as are perceptible of the dawn of a deeper appreciation of its true value.

As the beauty and grandeur of nature itself fulfil their true purpose in the divine economy, when the mind is led by them toward the spiritual things which they represent, so the work of the artist may come in to aid us, not only in obtaining a deeper

insight into those things which his trained eye and artistic genius reveal, but so far as he is able to look within nature with some power of spiritual perception, and some grasp of spiritual truth, to carry us in sympathetic feeling toward the region whence his own inspiration flows, and to give permanence to impressions which might otherwise prove fleeting.

We would not imply that much in this direction has yet been realized; but its possibilities are evident, and it is interesting to see the results of any effort toward its attainment, under the influence of the definite principles which govern the relation of body and soul, nature and spirit.

In these late works of Mr. Inness, we think we perceive indications of more quiet submission to such deeper influences than has characterized some of his former work, and of more patient effort to carry to its fullest expression his leading motive.

A deeply tender and poetic feeling is the pervading quality of many of these pictures, and their influence is so quieting and elevating as to lead one insensibly far away from the region of mortal cares and debasing excitements. Such work is worthy the aspirations of any man; for as the influences of the new heavens become more fully realized upon the earth, a new era is to dawn for art, reviving the inspirations of ancient Greece and Rome; not only as to the ideal perfection of natural beauty, but with a spiritual insight which they could not convey, because it had not yet existence.

The New Church and Recent Science.

The series of articles on this head has received high encomiums from those of our readers especially interested in scientific studies, but may not have been enjoyed by all on account of the somewhat abstruse nature of the subjects treated. The article in this number takes up a topic of the very greatest interest, — the pulsation of the universe as seen in tides, winds, magnetic currents, and elsewhere, — and we believe that all who peruse it will feel that teachings of the Church on this subject are confirmed by scientific investigations, and will be grateful to the writer.